

# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

No. 8.]

AUGUST, 1820.

[VOL. IV.

*Annals of Scottish Episcopacy.* By  
the Rev. JOHN SKINNER, A. M. of  
Forfar.

(Continued from page 198.)

After detailing the means used to give this paper the necessary publicity, and the difficulties which he and his colleagues had to encounter, in so framing their Bill as that the wished for relief might be obtained, and yet no expressions be used which might excite jealousy and opposition, Bishop Skinner's journal narrates, that "on Monday, the 15th of June, Mr. Dundas, the Treasurer of the Navy, moved for leave to bring in a Bill, which motion was seconded by Mr. Dempster, who informed us, that not only did every person in the House listen to the motion with apparent satisfaction, but that when Sir Harry Houghton was voted into the chair, he was heard to say, he never took it with greater pleasure than on this same occasion.

"On the day of the second reading of the Bill, however, we were, for the first time, informed, that the Lord Chancellor, with the Attorney and Solicitor-General, was complaining that neither he nor they knew any thing of the Bill; for which reason Mr. Dundas moved for the printing of it, requesting, in the mean time, that we would send each of them a written copy. This we did immediately, accompanied with letters of apology for the unintentional mistake into which we had fallen."

### LETTER XII.

THE SCOTTISH BISHOPS IN LONDON TO  
LORD CHANCELLOR THURLOW.

"We had the honour of addressing your Lordship some weeks ago, and of enclosing in our letter the case of the Scottish Episcopal Clergy. We

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presumed also to take the same liberty when we transmitted to your Lordship a copy of the first Bill intended for our relief. Finding, however, that some alterations were thought necessary, to obviate every cause of offence to the establishment in Scotland, we would have done ourselves the honour of sending your Lordship a copy of the second Bill, had it not been, as we are assured, altogether unexceptionable, and therefore not likely, we imagined, to be disapproved of by your Lordship.

"For this reason, and knowing your Lordship to be much engaged with a multiplicity of business, we naturally thought, that to have given your Lordship what appeared to us unnecessary trouble, would have been blameworthy.

"But, understanding that the Archbishop of Canterbury desired to see Mr. Dundas before the Bill proceeds any farther, and that your Lordship, with the Attorney and Solicitor-General, ought to have been informed of the nature of the Bill as it now stands; if there has been any want of attention on our part, we would be most happy to atone for it, if we knew how. Men in our dependent circumstances, your Lordship may believe, would be glad to wait upon the lowest clerk in office, could it advance the cause in which we are engaged, and, therefore, cannot be suspected of any intentional neglect of duty to persons of such weight and influence as his Majesty's Attorney and Solicitor-General, far less of any such conduct towards your Lordship.

"May we therefore presume to hope, that your Lordship will be so condescending as to forgive any error into which we may have undesignedly fallen, and to grant your powerful support to the Bill, a copy of which

is here enclosed, when it shall come before the House of Peers.

“ 35 Whitcombe-Street,  
June 20, 1789.”

“ The Attorney-General, (Sir Archibald Macdonald,) and the Solicitor-General, (Sir John Scott, now Lord Eldon,) were very easily reconciled, and had the condescension to say, that, as they considered no blame imputable to us, so we should meet with no opposition from them. This emboldened us to address the Archbishop on the head, and to inform him of the fact, adding, ‘that we should be happy indeed to be as sure of the Lord Chancellor’s forgiveness, which we cannot but flatter ourselves, from what we have heard of his Lordship’s humanity and love of justice, your Grace’s favourable interposition in our behalf will have the effect of procuring us. We have used the freedom to enclose a copy of the Bill, as printed by order of the House of Commons. And hoping that your Grace will excuse this trouble, we have the honour to be,’ &c. &c.

“ Next day his Grace condescended to do us the honour of calling on us, and told us, that he came in consequence of our letter, to satisfy us that he had no new objection to our Bill; but, said he, ‘I have certainly heard some doubts started by Lay Peers, as to the propriety of the measure, and beg to know when the Bill may be expected to be brought into the Upper House.’

“ On receiving this information, although unable to give his Grace an explicit answer, we wrote cards, by Mr. Dundas’s desire, to the Lords Camden, Bathurst, Loughborough, and Kenyon, and enclosing for these noblemen copies of our Bill, solicited their support. During all this discussion our Bill was passing through the House of Commons, without one dissentient voice; and on Friday, the 29th June, was read the third time, passed, and ordered to the House of Lords, where it was presented by Mr. Dundas, and, on motion of the Earl of Hopetoun, was read the first time.

“ This introduction gave us hopes

that there was no serious opposition intended on the part of the Lord Chancellor. A few days after, however, we learned from undoubted authority, that this great man was still adverse to the measure, and said, ‘it was most indecently brought forward.’

“ This information we lost not a moment in communicating to his Grace the Archbishop, and to all the Scottish Peers in town, viz. the Lords Braedalbane, Hopetoun, Galloway, Stormont, and Kinnaird, requesting the support of the Archbishops and the Bench of Bishops, as well as of the Lords above-named, our countrymen, on the second reading of our Bill, as a measure which their Lordships well knew could give just offence to no party in Scotland, and least of all to the established Church. To the Earl of Hopetoun, a zealous member of the Scottish establishment, we were particularly indebted, both for attention and advice; who, though ready to move the second reading of our Bill, purposely delayed it for some days, in hopes that we might yet have interest enough to get the Chancellor’s opposition conquered.

“ Should that be found impossible, (as the sequel shows,) there was one expedient, we thought, worthy of trial, viz. to propose not legal toleration, but connivance simply. This expedient, therefore, we resolved to adopt, and with that view wrote to the Lord Chancellor, previously submitting our letter, however, to Mr. Dundas’s perusal, and begging that he would favour us with his opinion how we ought to proceed. The letter itself, and Mr. Dundas’s very friendly reply are here recorded.”

### LETTER XIII.

THE SCOTTISH BISHOPS IN LONDON TO  
LORD CHANCELLOR THURLOW.

“ My Lord,

“ Since we had the honour of sending your Lordship a copy of the Bill for granting relief to the Ministers and Lay-members of the Episcopal Communion in Scotland, we have heard, with much concern, that your Lordship objects to the oath inserted in the Bill, in place of the oath of

abjuration. We therefore beg leave to state to your Lordship the reasons on which that concession was requested on our part, as well as agreed to by the Lord Advocate for Scotland, and other servants of the Crown.

" We do not, my Lord, pretend to disguise the political scruples which so long prevented the members of our society from testifying their allegiance to the present government. But no sooner was the cause of that unhappy disaffection removed, than we cheerfully came forward, and avowed our sincere attachment to his Majesty's person and government, and our determined resolution to manifest that attachment in the most open and unequivocal manner. At the same time, as we dare not profess to have been loyal before we actually were so, and as the oath of abjuration has an evident retrospect, and can be taken with safety only by those who never believed the rights which it disclaims, we acknowledge that we cannot venture upon it without involving ourselves in the guilt of perjury, a hardship which, we humbly trust, the British Legislature will never impose upon us.

" It is now our earnest desire, and will be henceforth our constant study, to approve ourselves faithful and loyal subjects, in the fullest sense of the expression; but, to be so, we conceive it necessary that we act an honest and conscientious part, otherwise no government can have any confidence in us.

" We are told that the Roman Catholics, on account of their religious scruples, have been indulged with a new oath of Supremacy; and we cannot but hope, that, for a similar reason, your Lordship will view our case in a like favourable light, and permit our Bill to pass through the House of Peers, with the same indulgence which it has experienced in the House of Commons. Or, if your Lordship is of opinion, that, without taking all the oaths prescribed by law, we are not entitled to legal toleration, we shall be satisfied with that connivance which is extended to a numerous body of Scottish Dissenters, of whom no oaths

of any kind are required; and only beg to have those acts repealed which at present hang over our heads, and deprive us of that freedom of worshipping God, as conscience dictates, which all other loyal subjects in the British dominions do enjoy.

" Should your Lordship think proper to adopt this mode of granting us relief, we have only to request that the Bill may not be rejected, but remitted, with amendments, to the House of Commons, and thus be prepared for the Royal assent as soon as possible.

" Fear of being tedious, my Lord, has prevented us from expressing ourselves so fully, or so clearly, as we could have wished. May we, therefore, presume to request the honour of waiting on your Lordship, if any doubts should still remain concerning the commutation of the oath, or any other clause of the Bill.

" *Duke-street, York Buildings,  
3d July, 1789.*"

#### LETTER XIV.

" *4th July, 1789.*"

" Gentlemen,

" I have just now, (half past 9,) received your letter. I see no objection to your sending your letter to the Chancellor, but I do not promise you any profitable hopes from it. I can give you no advice as to your conduct in the House of Lords, nor can I advise you how to obviate objections which I do not understand, nor could have conceived that they could have been made! Lord Hopetoun, however, will be able to inform you upon these points better than I can do. I was surprised to hear that the Chancellor had quoted the Lord Advocate's name. If the Lord Advocate had been here, I should have considered him as, perhaps, the most proper person to move the Bill. I certainly did not understand from him, that a Bill, proposed upon the ground of the present Bill, would have met with objection from the quarter you suggest.

" Do precisely what you shall think best for your own success. I am perfectly ready now, or in any future session, to maintain your cause, for I

think it the cause of justice and humanity."

" On Monday, July 6th, we waited on Lord Hopetoun by invitation, from whom we learned, that our letter to the Lord Chancellor was too late for answering our present purpose ; as, Lord Kinnaird having that very day proposed that our Bill should be read the second time, the Chancellor moved that it should be adjourned to the 29th of September. To acquiesce in this, without a division, Lord Hopetoun considered preferable to running the risk of a trial of strength, when the Chancellor might have been induced to speak on the subject, and thus do the cause irreparable injury. The good Earl, after hinting to us some modes of future procedure, assured us that we might depend on his continued support and assistance. To the Bishop of Bangor, Dr. Warren, as one who was said to be more in Lord Thurlow's confidence than any other of the English Bench, we failed not to represent our case in as strong language as we could ;—‘ that there could be no Bishops without the King's authority,’\* we remarked to his Lordship, ‘ was an assertion by one who professed himself a member of an Episcopal Church, which not a little surprised us. Were this the case the Apostolic power of consecrating Bishops must have been lost as soon as obtained ; hence, there is, at this day, not one Bishop in the whole Christian world. It is well known, my Lord, that the Church of England, from the murder of Charles the First to the restoration of his son, was covered with as dark a cloud as ever overshadowed her unfortunate sister Church in Scotland. Nay, had Richard Cromwell been as ambitious and as able a man as his father, Oliver, her misery might have been as great and as lasting as that of the Scottish Church has been. But we thank God it was not so. We bless the Almighty that the Church of England was restored ; and we pray

\* The avowal of this sentiment by the Chancellor of England, must have excited, and did excite, the surprise of others besides the humble representatives of Scottish Episcopalians.

to God she may not only subsist, but flourish in purity and peace till time shall be no more ! Yet, for argument's sake, my Lord, let us suppose that the Church of England had not been restored, but had subsisted under persecution, as our Church has done, to the present day, would your Lordship,—would any English Prelate have admitted that the Church of England had no Bishops ? And would not the Bishops have thought it hard, upon their acknowledging the civil powers, to be denied the liberty of worshiping God in their accustomed forms, as well as the right of spiritual jurisdiction over the people who adhere to their communion ? Yet this is all that we presume to ask ; and certainly it is what, in this age of liberality, will not, nay, cannot be denied us ! Wherefore, we do again beg leave to propose a friendly meeting with your Lordship on the subject of this letter ; since we have hopes, that on hearing a just representation of our case, your Lordship will have the goodness to endeavour to soften the Lord Chancellor, and to procure for our cause that generous treatment in the House of Lords with which it has been honoured in the House of Commons.

‘ The Scottish members of both Houses know how generally acceptable our success will be in our own country. And, when we inform your Lordship, that there are many gentlemen in Scotland who have taken all the oaths to government, and have distinguished themselves in the service of their country, who, notwithstanding, are restrained from praying for the King, whom they have faithfully served, in our religious assemblies, without forfeiting very essential privileges, and are obliged either to join in other worship which they do not approve, or go to no place of worship at all,—we need say no more to point out to your Lordship, whose principles on the subject of the Church are represented to us as strictly correct, the unhappy effects of these political restraints, and the propriety of removing them as speedily as possible.’

“ To this communication we re-

ceived, the same day on which it was written, the following reply:—

### LETTER XV.

THE BISHOP OF BANGOR TO THE SCOTTISH BISHOPS.

"Great George-street, 6th July, 1789.

"Right Reverend Sirs,

"On my returning from the House of Lords this afternoon, I was favoured with your letter. I have had some conversation with the Chancellor on this business, but I do not precisely know what his Lordship's opinion is; and, if I did, I would not mention it, not having authority so to do.

"I need not tell you that the farther consideration of the Bill was, on motion this afternoon, postponed till the 29th of September; and, if you should be advised to make another attempt, and an opportunity should offer itself for me to declare my sentiments publicly, you will find me the same firm friend to the Church as I have been represented to be; and I think myself very much obliged to those who made such honourable mention of me.

"In the present state of this business, I must beg leave to decline the conference you propose; and am," &c.

"Before leaving London, we addressed a letter of thanks to the Archbishop of Canterbury, for his Grace's kindness and condescension."

### LETTER XVI.

THE SCOTTISH BISHOPS TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

"London, July 8, 1789.

"May it please your Grace,

"The Scottish Episcopal Clergy's Bill being postponed until the 29th September, our disappointment, severely as it is felt, has not rendered us insensible of your Grace's kindness and condescension, for which we beg leave to offer our grateful acknowledgments, and to ask the honour of your Grace's commands to Scotland, for which we intend, God willing, to set out to-morrow morning.

"It would ill become us, when writing to a Prelate of such distinguished worth and judgment, to offer one word in recommendation of a busi-

siness which is self-recommended to every friend of religion and humanity.

"We are willing to flatter ourselves with the hope, that our ignorance of the proper mode of application to great personages individually, or to administration collectively, will not finally prejudice the cause of so many thousands of his Majesty's loyal subjects, who earnestly crave legal toleration in return for unequivocal fidelity. In their names we beg leave to request your Grace's powerful support; and have the honour to remain," &c.

(To be continued.)

### THE PSALMS.

*Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.*

(The passages within brackets are added to this edition by the American editor.)

PSALM XIX. This Psalm descends gradually from an opening uncommonly splendid and sublime, to a gentler and more moderate strain, and the softest expressions of piety and devotion. The whole composition abounds with great variety of both sentiment and imagery. The glory of God is demonstrated in his works both of nature and providence. The piety of it is so natural, and yet so exalted; so easy to be understood, so adapted to move the affections, that it is hardly possible to read it with any attention, without feeling something of the same spirit by which it was composed. *Bps. Lowth and Sherlock.*

1 The heavens declare the glory of God; and the firmament sheweth his handy-work.

[Ver. 1. *The heavens declare the glory of God; &c.*] Under the name of "heaven," or, "the heavens," is comprehended that fluid mixture of light and air, which is every where diffused about us; and to the influences of which are owing all the beauty and fruitfulness of the earth, all vegetable and animal life, and the various kinds of motion throughout the system of nature. By their manifold and beneficial operations, therefore, as well as by their beauty and magnificence, "the heavens declare the glory of God;" they point him out to us, who, in Scripture language, is styled "the glory of God;" by whom themselves and all other things were made, and are upheld; and who is the author of every grace and blessing to the sons of men: "the firmament," or expansion of the

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1 The heavens declare the glory of God; and the firmament sheweth his handy-work.

[Ver. 1. *The heavens declare the glory of God; &c.*] Under the name of "heaven," or, "the heavens," is comprehended that fluid mixture of light and air, which is every where diffused about us; and to the influences of which are owing all the beauty and fruitfulness of the earth, all vegetable and animal life, and the various kinds of motion throughout the system of nature. By their manifold and beneficial operations, therefore, as well as by their beauty and magnificence, "the heavens declare the glory of God;" they point him out to us, who, in Scripture language, is styled "the glory of God;" by whom themselves and all other things were made, and are upheld; and who is the author of every grace and blessing to the sons of men: "the firmament," or expansion of the

celestial elements, wherever it extends, "sheweth his handy-work," not only as the Creator, but likewise as the Redeemer of the world. And thus do the heavens afford inexhaustible matter for contemplation and devotion to the philosopher and to the Christian. *Bp. Horne.*]

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

4.—*a tabernacle for the sun.*] The nuptials of the Jews, and other eastern nations, were celebrated with great magnificence and splendour. They were held under a tent, or canopy, erected for that purpose, to which custom David here alludes; as he does in the next verse to the custom of the bridegroom's going out at midnight with lamps and torches. The passage will receive great light from our Saviour's parable of the wise and foolish virgins. *Dodd.*

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

[6. *His going forth is from the end of the heaven, &c.*] The light diffused on every side from its fountain, extendeth to the extremities of heaven, filling the whole circle of creation, penetrating even to the inmost substances of grosser bodies, and acting in and through all other matter, as the general cause of life and motion. Thus unbounded and efficacious was the influence of the Sun of Righteousness, when he sent out his word, enlightening and enlivening all things by the glory of his grace. His celestial rays, like those of the sun, took their circuit round the earth; they went forth out of Judea into all parts of the habitable world, and there was no corner of it so remote as to be without the reach of their penetrating and healing power. "The Lord gave the word, great was the company of those that published it." Ps. lxviii. 11. *Bp. Horne.*]

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

[7. *The law of the Lord is perfect, &c.*] The word of God, in this and the following verses, has several most valuable properties ascribed to it. It is perfectly well adapted, in every particular, to "convert," to restore, to bring back "the soul" from error to truth, from sin to righteousness, from sickness to health, from death to life; as it convinces of sin, it holds forth a Saviour, it is a means of grace, and a rule of conduct. It giveth wisdom, and by wisdom stability, to those who might

otherwise, through ignorance and weakness, be easily deceived and led astray: "it is sure," certain and infallible in its directions and informations, "making wise the simple." *Bp. Horne.*]

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

[What wonder is it, that this converting, instructing, exhilarating, enlightening, eternal, true, and righteous word, should be declared preferable to the riches of eastern kings, and sweeter to the soul of the pious believer, than the sweetest thing we know of is to the bodily taste? How ready we are to acknowledge all this! Yet, the next hour, perhaps, we part with the true riches, to obtain the earthly mammon, and barter away the joys of the Spirit for the gratifications of sense! Lord, give us affections towards thy word, in some measure proportioned to its excellence; for we can never love too much what we can never admire enough. *Bp. Horne.*]

King David here mentions two principal means by which God has made himself known to us; which are, the works of nature, and his word. Let us, therefore, make a good use of both these means; meditating upon the marvellous works of God, which afford us such proofs of his power and wisdom; but particularly let us apply ourselves to the reading and meditating on his word. David's high encomiums on God's word inform us, that it is a sure, evident, and unerring rule of faith and practice; that it is of infinitely more value than the most excellent things of this world; that it was given to enlighten and sanctify us, to rejoice and comfort the heart; that the fear of the Lord procures perfect happiness to those who are possessed with it, and that there is great reward in the keeping of his holy commandments. *Ostervold.*

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*Abstract of the proceedings of the Annual Convention of the Diocese of South-Carolina, held in St. Michael's Church, Charleston, from the 15th to the 21st of February, inclusive, 1820.*

The Convention was composed of the Right Rev. Bishop Bowen, twelve Presbyters, six Deacons, and Lay Delegates from seventeen parishes.

The Convention was opened by Morning Prayer, by the Rev. Maurice H. Lance, Rector of Prince George, Winyaw, an appropriate discourse by the Rev. Christian Hanckell, Rector

of Trinity Church, Columbia, and the administration of the Holy Communion by the Right Rev. Bishop Bowen.

The Rev. Frederick Dalcho, M. D. was elected Secretary and Treasurer.

Agreeably to the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church," the Right Rev. Bishop Bowen delivered the following Address:—

*My Brethren of the Clergy  
and of the Laity,*

It is made my duty, by the 45th Canon of the General Convention, to address to you thus convened, a statement of the affairs of the Diocese, since the last annual meeting of our Churches. I must, therefore, request a suspension, for a few minutes, of your deliberative and other business, that I may perform this duty.

Since the last Convention, I have visited officially the Church on Edisto Island, St. Helena's Church, Beaufort, St. Matthew's Parish, Trinity Church, Columbia, Prince George's Parish, Winyaw, St. John's, Berkley, St. Mark's Church, Williamsburg, the Church at Pineville, St. Bartholomew's Church, Ashepoo, the Church on the island of St. Helena, St. Andrew's Parish, Claremont Church, Stateburgh, All-Saints Parish, Waccamaw, and St. James's, Santee. In the five first mentioned of these places, confirmation was administered to small numbers of persons, whose deportment indicated a faithful preparation of them for this rite, by their ministers. Confirmation was administered also in St. Michael's, St. Philip's, and St. Paul's Churches in this city, in the season of Lent.

In the month of June, the building which the active and exemplary zeal of my honoured predecessor had, with the help of a few pious and liberal members of our Church, procured for a place of worship on Sullivan's Island, having been neatly fitted, and suitably furnished for that use, by further subscriptions, was, by desire of the Vestry, consecrated by the name and title of Grace Church, Sullivan's Island: several of my Brethren of the city and

neighbourhood being present and assisting.

The Parish Church of St. Matthew's Parish, recently erected on land given by Colonel Heatly for that purpose, in lieu of the original Parish Church, which it had become inconvenient, on account of its remoteness from them, for most of the present inhabitants to attend, was consecrated, also by request of the Vestry, by the designation of St. Matthew's Church, St. Matthew's Parish. A new and neatly finished building erected in the southern part of All-Saints' Parish, for the better accommodation of the inhabitants of that part of it, has likewise been recently consecrated.

Since our last meeting in Convention, the Rev. Mr. Adams, who had been invited to the charge of the Church at Claremont, before that period, has been canonically authorized to be received as the Rector of that Church. He is already the honoured instrument of much good to the Church in that portion of it. The Rev. Mr. Muller has resigned the charge of St. James' Parish, Santee, and accepted that of Christ Church. The Rev. Mr. De Lavaux, has become the Rector of St. Mathew's Parish, and the Rev. D. I. Campbell, and the Rev. J. W. Chanler, Deacons, have been appointed, the one to serve the Churches at Pineville, St. Stephens, and the Rocks and Black Oak Chapels, in St. John's Berkley; the other, the United Churches of St. Mark's, Williamsburg, and St. Mark's, Clarendon. The Rev. H. Gibbes, Deacon, is serving the two Churches of All-Saints' Parish, Waccamaw; and the Rev. Mr. Wilson, also in Deacon's Orders, St. John's Church, John's Island. The Rev. F. Dalcho, has been elected Assistant Minister at St. Michael's Church, and the Rev. A. Gibbes at St. Philip's Church, in this city. The Rev. Mr. Gilbert, from Connecticut, has been regularly received, according to the provisions of the 31st Canon, as the Minister of the Church on Edisto, made vacant by the resignation of the Rev. Mr. Osborne. The Rev. Mr. Anthon, of Red-Hook, in the state of New-York, who has made the climate

of South-Carolina his resort, for the winter, with a view to the melioration of his health, is usefully officiating in St. Bartholomew's and St. Luke's Parishes: and it is the wish of the people of that portion of the Diocese, to be authorized by him to contemplate, more permanently, the enjoyment of the benefits of his ministry. The Vestry of the Parish of St. Thomas and St. Dennis, have invited the Rev. Mr. Rutledge, Deacon, to officiate in the Church and Chapel of that Parish, during the remainder of the winter and in the spring.

The only ordinations which have taken place in this Diocese since our last meeting, are the following:—The Rev. Mr. De Lavaux, has been ordained Priest, on a title from the Vestry of St. Matthew's Parish; and the Rev. Mr. Osborne, some time of Edisto, elected to the professorship of languages in the College of Cincinnati, in the state of Ohio, has been admitted to the same order of ministers.

Mr. W. S. Wilson, and Mr. Edward Rutledge, reported last year as candidates for the ministry, have been since admitted to Deacon's Orders, the first mentioned, at Philadelphia, the other in Connecticut, by letters dismissory from this Diocese. Mr. Edward Lippit also reported as a candidate for Orders, received as such, on the authority of letters dismissory from the Eastern Diocese, has since been, in the same manner, transferred to that Diocese, and ordained there. Mr. Edward Philips, Mr. Edward H. Purcell, and Mr. W. H. Mitchell, natives of this city; Mr. Martin Snell, of Rhode-Island, and Mr. Thomas H. Taylor, of Georgetown, S. C. have been received as candidates for Orders. Mr. Purcell has since withdrawn his name from this list, through an apprehension, justified by medical opinions, that his health would not permit him to prosecute any plan of professional study.

The Rev. Dr. Percy vacated the Rectorship of St. Paul's Church, Radcliffeborough, on his removal in May last, from the Diocese. He did not long survive his removal. He died in London, on the 13th of July, 1819;

venerable in years; and closed in peace his long life of yet unwearied labour in the vineyard of Christ. The Church has been called to mingle her griefs, with those also of the relatives and friends of another of her ministers. The Rev. Mr. Frost, late Assistant Minister of St. Philip's Church, has been deservedly wept, for he was deservedly valued, for his purity, piety, active devotion to his calling, his industry in the acquisition of knowledge, and his ardent enterprize for the extension of his usefulness.

Let the memory of our pious Brethren be affectionately cherished; and let the dispensation, which has taken them from us, be *our* admonition to "work the work of him that has sent us, while it is day."

The Society for the Advancement of Christianity in South-Carolina, has, during the year past, afforded important aid to the Church in this Diocese. Its Board of Trustees authorized the employment of the Rev. Mr. De Lavaux, the Rev. Mr. Campbell, and the Rev. Mr. Chanler, as Missionaries, in a manner which led to the useful establishment of them all, in stated parochial service. The same body have more recently engaged the services of the Rev. Mr. Fowler, in a temporary mission to Chatham, in Chesterfield District; whither he had gone before on a short missionary excursion, the expenses of which were provided for, by the Charleston Protestant Episcopal Missionary Society, composed of young men and others, with a view to ascertain the present condition of a people, who, before the revolutionary war, were organized and incorporated as a Parish of the Protestant Episcopal Church, by the name of St. David's Parish. The Society has, in other respects, according to the provisions of its Constitution, endeavoured, in the year past, to advance the interest of Christianity in the Church, within which it has been erected; and with which it is inseparably identified.—I beg leave to refer you for particulars, to the Annual Report of the Trustees, printed for distribution, among the members of the Society.

In conformity with the resolutions passed by the last Convention, some progress has been made in forming Sunday Schools in this city and elsewhere. The one in this city, which had been committed to the superintendence of the Rev. Mr. Fowler, was an occasion of good, I trust, to many, particularly to the people of colour, whom he encouraged to attend it. Much, however, of this important kind of charity remains, with the Divine blessing, to be done. In most places of the Diocese, circumstances have not yet been found to afford encouragement to the formation of these interesting institutions. I cannot, however, forbear to mention, as, in some manner, connected with this subject, a Sunday Catechetical Lecture for the people of colour, most usefully held by the Rector of St. John's, Berkley, at the Churches of his Parish, after the Morning Service of every Sunday. The example of his prudent and judicious zeal in this matter, claims the attention of his Brethren generally; and we shall, I trust, before our separation at the close of this anniversary meeting, make it the subject of inquiry, with a view to collect from it some useful intimations.

Permit me now, my Brethren, in concluding, to congratulate you on the progressive improvement, of which, in a review of its affairs for the past year, there is evidence, of the state of our Church in this Diocese. There is a larger number of Ministers usefully employed in it, than at any other period since the revolution. Its Laity evince a disposition to maintain its officers respectfully, and to profit by the services of a pious and faithful Ministry. They will not, I trust, deem it unsuitable to my province, that I should exhort them to cherish such a disposition; and to keep in mind, that while their Ministers have great and arduous responsibilities to discharge; it is incumbent on them, in order to their useful and efficacious discharge of them, to strengthen their hands, by their utmost aid and countenance, in every good work and purpose; and to lighten their burden of personal

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and domestic solicitude, by kindly meeting, with a uniform punctuality, their reasonable and authorized expectation of a competent provision for the maintenance of themselves and families.

My Brethren of the Clergy will, at the same time, permit me, while I mingle my feelings in thankful gratulation with theirs, on the present condition of the Church, respectfully to remind them, that it is through their instrumentality chiefly that we must look for the continued progress of its improvement. Let us, Brethren, hold fast the form of sound words, once delivered to the Saints. Let us strive and pray, that we may be in all things faithful to the vows which are upon us. Let the unity of the Church of which we are Ministers, as to its sound, and scriptural doctrine, its primitive, and at once rational and spiritual worship, and its wise and wholesome discipline, be the sacred object of our cares. At present there is a happy degree of harmony pervading our Institutions. Let us labour, by all forbearance, gentleness, humility, and brotherly kindness—that it may be more perfect—and that none who may be of the contrary part, may have reason to hope for advantage against us, from our disunion, or from our faithlessness in any respect, to our sacred obligations.

I cannot close this address, without requesting the indulgence of my Clerical Brethren, while I earnestly recommend a seemingly unimportant matter to their particular attention. It is, that they bear in mind themselves, and induce to the utmost that they can, their congregations to know and bear in mind, the requisitions of the Constitution and Canons of the Church generally. I need not remind them, that the Order of the Church in the Diocese, essentially depends on this; and they will suffer me to suggest, that while I hope, so long as God shall enable me to bear it *at all*, to bear with *cheerfulness*, whatever of trouble may of necessity attach to my office, they may thus prevent much that may unnecessarily be added to it.

I will detain you no longer from

the business of this Convention.—Pursuing it with a faithful regard to the glory of God, in the honour and welfare of his Church, may his blessing rest on your proceedings.

NATHANIEL BOWEN

On motion, *Resolved*, that the Address of the Bishop be read in the different Churches, for information.

Mr. Turnbull, from a committee of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, made the following Report; which was read and accepted:

“The Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, beg leave to lay before the Annual Convention of the Protestant Episcopal Church, the following statements of their Treasurer:

“1st. A General Statement of the Bishop’s *Permanent Fund*, established in February, 1818, and the manner in which it has been invested, leaving a balance in hand of \$165 12.

“2d. A General Statement of the Bishop’s *Common Fund*, from the 9th of February, 1819, to 15th February, 1820, amounting to \$541 30.

“The book containing the Account of the Trustees, for the above mentioned funds, is laid upon the table for the inspection of the Members of the Convention.

“On behalf, and by order of the Trustees,

“CHARLES KERSHAW, }  
“THOMAS W. BACOT, } Com-  
“ROBERT J. TURNBULL, } mittee.  
“Charleston, 15th Feb. 1820.”

The Rev. Mr. Tschudy, late Secretary and Treasurer, laid the following Report before the Convention:

“The late Secretary and Treasurer begs leave to report to the Convention, that, since the last meeting, he has received the following voluntary contributions:

From Protestant Episcopal Church on Edisto Island, \$20 00

And St. James’s, Goose Creek, 20 00

And from the Treasurer’s last report, it will appear, that

there was then in his hands, the sum of

96 00

Amount, \$136 00
Out of this sum, your Treasurer paid Mr. Hoff, for print- ing the Journals of the last year, \$69 00
And for 50 copies extra. of statements, &c. 5 00
74 00

Balance, \$62 00
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“The late Secretary and Treasurer begs leave to embrace this opportunity to thank the Convention for having accepted of his resignation, and for the vote of approbation they passed upon his official conduct on Tuesday last. It affords him great satisfaction to find, that what he performed conscientiously, should be approved by a body of men he so highly respects.

JOHN JACOB TSCHUDY,  
*Late Secretary and Treasurer.*”

The Report being read, was unanimously accepted.

Agreeably to the 45th Canon of the General Convention, the Clergy rendered to the Bishop, and there are entered on the Journal, parochial reports, which furnish the following aggregate:

Baptisms	Adults	23
	Children	115
	Not specified	148
286		

Sunday Scholars	210
Marriages	89
Communicants	1424
Burials	178

Of the Communicants 378 are stated to be coloured people.

The following gentlemen were appointed Delegates to the General Convention:

The Rev. John J. Tschudy, Rev. John B. Campbell, Rev. Andrew Fowler, Rev. Maurice H. Lance, Col. Lewis Morris, William Heyward, Major Andrew Hasell, Colin Campbell.

On motion, *Resolved*, that the next Annual Meeting of this Convention be held on the second *Wednesday* in February next.

The Rev. Dr. Gadsden, from the

Standing Committee of the Diocese, made the following Report :

" The Standing Committee would respectfully recommend to the Convention, on a subject committed to them at their last Session, that the two Parishes in the city be required to contribute twenty dollars, and each Parish in the country five dollars, annually, towards defraying the expenses of the Convention; and that the Secretary, in issuing his summons to the different Delegates, do inform them of this Resolution; and that at each Convention, the Treasurer do apply to the Delegates of each Church for their contributions."

The Rev. Mr. Gervais, Secretary of the Standing Committee, read the proceedings of that body for the last year; which, on motion, were confirmed, and the thanks of the Convention presented to the Standing Committee, for their indefatigable attention to the duties of their appointment.

The following gentlemen were appointed the Standing Committee of the Diocese:—

The Rev. Christopher E. Gadsden, D. D. Rev. Paul T. Gervais, Rev. John J. Tschudy, Rev. Frederick Dalcho, M. D. David Alexander, Joseph Johnson, M. D. William Brisbane, Keating Simons.

On motion of the Hon. Judge Gillard, *Resolved*, That a Subscription be opened, under the direction of the Standing Committee, for the increase of the Bishop's Permanent Fund, in order to meet, what is represented to be, the wishes of many persons disposed to increase by their contributions this fund; which Subscriptions shall be considered as solely applicable to the accumulation of the fund; and no part of the interest thereof shall be applied to the support of a Bishop, until the interest of this fund, with that already subscribed, shall amount to four thousand dollars, when the Bishop shall cease to be the Rector of a particular Church.

On motion of Mr. K. Simons, *Resolved*, that the Vestries of the several Churches in this Diocese be respectfully requested to recommend to their constituents, to aid the raising of the

Bishop's Fund, by paying one half per cent. annually upon their income, until the said fund is sufficient to produce the annual amount of four thousand dollars, as contemplated by the resolution of this Convention, in 1818; and that credit be given to those who have already subscribed for the amount of their subscriptions.

After Prayers, and the Episcopal Benediction, the Convention adjourned.

THROUGH inadvertency, we have too long delayed laying before our readers the substance of an interesting pamphlet relating to the concerns of our Church in the Diocese of Massachusetts, received some time since. It commences with the following document.

*Salem, February, 1820.*  
*To the Members of the Protestant Episcopal Church in the State of Massachusetts.*

*Brethren,*

THE principal object of our addressing you at this time is to solicit your attention to the subject of missions to such of our sister churches in this Commonwealth as are destitute of the means of religious instruction. Before submitting to you the Circular which accompanies this, we will briefly state the authority by which we act; a more detailed account of which will appear in the abstract of the proceedings of our State Conventions for the three last years.

At the meeting of the Convention at St. Paul's Church, in Newburyport, November 19, 1817,

" It was voted, That the Rev. Mr. Morss, Rev. Mr. Carlile, and Rev. Mr. Eaton, be a committee to devise means for commencing a fund for Missionary purposes."

At the next Annual Convention, held at St. Peter's Church, in Salem, November 18, 1818, the above named Committee submitted the following Report, which was accepted:

" The Committee appointed at the last meeting of the Convention, to devise means for commencing a fund for Missionary purposes, beg leave to

## REPORT,

That they have perused the act of Incorporation, and By-Laws, of "The Massachusetts Episcopal Missionary Society, and Trustees of the Massachusetts Episcopal Prayer Book and Tract Society;" and, that the laudable objects of that Society may be accomplished, *recommend*, That the different Churches in this Commonwealth be requested to have collections made twice a year, viz, on Advent Sunday and Whitsunday: the sums so collected to be forwarded by the Ministers, at that time Rectors of, or officiating in, said Churches, to the Treasurer of the above mentioned Society, to be appropriated by the Managers thereof, either to the immediate support of a Missionary or Missionaries, or to establish a fund, the *income* of which shall be used agreeably to the direction of their act of incorporation.

It is farther recommended to the Ministers of the Church in this Commonwealth, to use their exertions to procure annual subscribers for the purpose above named; the money thus collected, to be regularly forwarded to the Treasurer, as before mentioned.

That the Convention authorize a circular letter to be printed, stating the above resolutions, and calling on the churches to use their exertions towards supporting Missionaries: and,

That this circular be signed by the President and Secretary, and sent to every Church in the State.

*Per order,*

JAMES MORSS, *Chairman.*

Owing to many unfavourable circumstances, the circular recommended in the report, and ordered by the Convention to be prepared and published, did not appear; and no part of the business was attended to until the next Convention, held at Hanover, November 17, 1819, when it was voted, "That the subject of the Missionary Fund be referred to the Standing Committee, and that they be requested to comply with the instructions given last year."

Accordingly the Standing Committee, at their first quarterly meeting,

held at Salem, Jan. 5, 1820, attended to the business, and directed that an abstract of the Journals of the different State Conventions, since the last General Convention, should be published and circulated with the following

## CIRCULAR.

*To the Protestant Episcopal Churches in the State of Massachusetts, Greeting.*

*Brethren,*

An act passed the General Court of this Commonwealth, A. D. 1816, incorporating certain persons, therein named, under the title of The Massachusetts Episcopal Missionary Society. The object of this association was to obtain means for the support of Missionaries, to supply destitute Churches in this State. Particular circumstances, auspicious to the liberal endowment of such an association, rendered the attainment of a Charter at that time highly expedient, and still operate as one among many inducements for its continuance. This Society has hitherto lain dormant, in consequence, as is presumed, of not being generally known; and therefore destitute of funds sufficient to carry it into operation.

This Society became a subject of deliberation at a Convention holden at Salem, A. D. 1818; and again at a subsequent Convention, holden at Hanover, Massachusetts, 1819; when its merits were discussed, and the subject referred, by the latter Convention, to the Standing Committee of this state, who were directed to promulgate the existence and the objects of the Society, and to take measures for carrying it into effect.

In conformity with this vote, the Standing Committee, being duly convened at Salem, on the 5th January, 1820, voted to address and invite the attention of the Churches at large to this important object.

They beg leave to express it, as their deliberate conviction, that the peculiar state of the times demands peculiar activity and zeal from the friends of the Protestant Episcopal Church. The set time to favour our spiritual Zion seems to be rapidly approaching; and the combined efforts

of all her friends are requisite to make known more extensively her claims to the attention and respect of the community to which we belong. Amid the efforts which are made by all sects of Christians, to promote their peculiarities, and the eager inquiries after the "old paths" and "the good way," which are frequently made, it would be unpardonable negligence on the part of Episcopalians, to refuse to contribute to the general extension of religious knowledge, and make known the excellent features of the Episcopal Church, and its strong claims to the attention and assent of the Christian public.

Blessed with a form of government, truly Apostolical, and with a Liturgy breathing the purest and most fervent devotion; enjoying a mode of discipline mild, but energetic, and a code of regulations calculated to secure to ministers and people the full enjoyment of their rights and privileges, and to promote peace, order, and brotherly love; catholic in the terms of communion, cheerfully embracing all "who live godly in Christ Jesus," and thus affording, as we think, the most effectual remedy to the manifold and great evils, which now disfigure and endanger this section of the Christian world,—we cannot but think, that the Protestant Episcopal Church needs only to be known in order to be admired; and that its wider extent will be hailed as a public blessing, by all friends to sound faith and enlightened piety, to good morals and social happiness.

The Missionary Society presents to Episcopalians a rallying point, around which they may assemble, and combine their exertions; and if furnished with suitable means, must, under Divine guidance, be instrumental in enlarging the borders of the Redeemer's kingdom, and in causing this once "*dreary wilderness to blossom like the rose.*" The wealthy, by contributing a portion of the abundance with which God hath blessed them; the poor, by throwing in their mite, may render this a rich fountain, from which streams will flow to make glad the city of God; and their pious ob-

lations will thus be received back again, increased an hundred fold, in the richest of spiritual blessings, conferred on themselves and their posterity.

The Standing Committee beg leave to suggest, as a consideration which should awaken and animate the members of our communion to the object here presented, that several Churches have recently been organized, the members of which are desirous, even to importunity, of obtaining the aid of Missionary labours; and that respectable individuals are prepared to unite, and conform to the rites of the Episcopal Church, whenever sufficient encouragement can be given of occasional aid from the same source. These small associations may soon increase into large and flourishing Churches, and contribute their aid to the general good.

The Committee therefore earnestly solicit the attention of their brethren to this important object; and exhort them to enter into this common bond of union, as well to avoid singularity, as for self-defence. Similar Societies have been formed in almost every section of the Union; and the numerous combinations, formed by Christians of all other denominations, may be regarded, in a certain degree, as an organized opposition, to be dreaded by Episcopalians more on account of their present dispersed condition than any other cause. But these combinations of other Christians teach us an important lesson; they point out the policy, and, at the same time, show the expediency, and sanction the propriety, of a union among ourselves, for the sake of propagating more extensively those principles, which we deem sacred, and grounded on the oracles of God.

The subject assumes additional importance from the portentous aspect of the times. When we look around, and behold the prevalence of the strongest delusions, and the gross darkness which covers the people, and the attendant evils of bigotry and intolerance, on the one side; and the bold, unsparing hand of free speculation, unrestrained by reverence for the

sacred Scriptures, or by any regard to consequences, on the other, we confess ourselves unable to perceive where these two diverging lines are to terminate, short of open infidelity, or of the most degrading superstition. Amid this threatened deluge, we fly to the Church, as the only ark of safety; and fervently supplicate the Great Head of it graciously to interpose; to stay the hand of the destroying angel; to arrest the progress of these evils, and to unite the discordant members of his Church together, so as that there may be but one fold and one shepherd.

ASA EATON,      } *Clerical Members of the  
JAMES MORSS,      } *Standing Committee for  
THOMAS CARLILE,    } *the State of Massachusetts.***

The "abstract of the Journals," above mentioned, then follows. The Parochial Reports contained in it furnish the following aggregates:—

1817. Baptisms 68; Communicants 97; Marriages 8; Deaths 15.

1818. Baptisms 159; Sunday Scholars 220; Communicants 449; Marriages 22; Deaths 49.

1819. Baptisms 128; Sunday Scholars 120; Communicants 508; Marriages 30; Deaths 47.

### *On the Gift of the Holy Spirit.*

(From Marriott's Homilies for the Young.)

In the great work of man's redemption from sin and eternal punishment, there appears the strongest possible proof in Holy Scriptures, that each divine person in the adorable Trinity labours, if such an expression may be made use of, to promote our happiness. "God is love." The Father loveth us, in that he sent his only begotten Son into the world, that the world, through him, might be saved. The Son hath loved us, and given himself up for us, the "just for the unjust, to bring us nigh unto God." The Holy Spirit, in his gracious condescension to visit this fallen, sinful world, manifests his love towards us, and imparts his own holy influence into our hearts, and gives and offers righteousness, peace, and joy.

Let us consider these stupendous

proofs of Divine love and mercy somewhat more at large. With respect to God the Father, every page of Holy Scripture shows us the great love and compassion wherewith he hath ever regarded his poor unworthy creatures. His Almighty power first brought us into being; he treats us as his children still; he hath preserved, fed, and clothed us to this very hour; kept us from ten thousand dangers; watches over us with his providential and paternal care; and provides for us such good things for the soul and body, both in time and eternity, as no man upon earth could have deserved.

To God the Son you are all taught to look up as unto "the Shepherd and Bishop of your souls:" your Saviour, Mediator, and Advocate. A Saviour he is to all that come unto him; a Saviour so loving the world, as freely to have given up his life upon the cross to save that world from sin and everlasting death. His creatures thus saved by his atoning sufferings, and all perfect righteousness, he still loves, watches over, and prays for at the throne of grace; and you, his little ones, whom he himself kindly calls the lambs of his flock, he especially loves and guards with peculiar affection: like the good shepherd, he gives his tenderest care to those who need it most. It was the affectionate description of the Saviour before he came into the world, that "he should feed his flock like a shepherd: should gather the lambs with his arm, and carry them in his bosom, and would gently lead those that were with young."\*

And, then, as to the third person in the blessed Trinity, God the Holy Ghost, we have the fullest assurance of his kind and merciful care over his people in the Scriptures. The words of the text (John xiv. 16, 17.) which I have read to you, contain the strongest proof that we could receive, that, equally with the Father and the Son, the Holy Spirit regards us as the objects of his gracious and most unmerited love. But as the doctrine contained in this text is matter of the

\* Isaiah xl. 11.

deepest concern to every one of you, you ought to understand it thoroughly. I shall endeavour, therefore, to render it plain and instructive to you all; and for this end I earnestly exhort you to give your most serious attention to what shall be said, in the hearty desire, through God's heavenly blessing, to improve your souls in sound scriptural knowledge and holiness of life.

I shall first explain the text, and then, secondly, draw such considerations as shall arise from the solemn subject before us.

When our blessed Saviour delivered the words of the text to his disciples, it was but a short time before he was about to leave them. That he might not leave them comfortless at a time when (he being put to death, and they persecuted for his sake,) they would so greatly require comfort and support, he promised to send them a Comforter from heaven, another Comforter, who should abide with them, not for a short time, as he, in his human character, was about to do, but **FOR EVER**; that is, with those his first disciples, and with all who should come after them, unto the end of the world. The Comforter whom Christ thus promised to his disciples for ever, is no other than the Holy Ghost, the third person in the adorable Trinity, very and eternal God. How great and good was such a promise, how unspeakable such a gift! We hence learn upon what strong foundation every true Christian, high and low, young and old, may rest his hope of being guided into all truth; and how capable this heavenly and Almighty Friend is of bringing all those who love and faithfully serve and obey him, safe unto the end of the Christian pilgrimage.

The text, moreover, tells us how this most holy gift, this Comforter from heaven, is given to us who are so unworthy of such a mercy, even through the mediation and prayer of our Lord Jesus Christ on our behalf. "I will pray the Father, and he shall give you another Comforter." Hence we learn how dear we must all be to our great and good Redeemer; tha-

though our Lord and Saviour Jesus Christ, having finished the gracious work of our redemption, hath, in his human nature, departed from us for a time, yet that he is still and ever will be our kind Friend and Intercessor for us in heaven; that, by his Holy Spirit, he is still present with us, and thus fulfils his own gracious promise: "Where two or three are gathered together in my name, there am I in the midst of them."

By the promise of our blessed Lord, that the Comforter, which is the Holy Ghost, should abide with us for ever, we are taught this happy truth, that, if we follow the guidance of this Holy One, that is, if every day and every hour of our lives, we endeavour to love God and keep his commandments, he will never leave us, nor forsake us; that he will be with us in all the dangers and difficulties of life; that he will comfort and assist us under all our sorrows and afflictions; that he will guide us with his counsel here, and after that will receive us into glory.

### On Gratitude.

(Altered from the same.)

AMONG your earthly friends your first gratitude is due unto those who have been the means of your being born into the world, your earthly parents; to them you owe more than the longest life will ever enable you to repay; they were the instruments in the hands of God, of watching over you in your helpless infancy, of supplying your little wants at a time when you could do nothing for yourselves; they have nursed you in sickness, watched over and comforted you in your health, and have gone through many hardships and sufferings on your account. The gratitude which you owe to them is to be shared according to the fifth commandment; you must "honour your father and your mother;" that is, you must love and obey them, and strive every day and hour of your life to make them happy. If you live till they come to their old age, you must support and comfort them to the utmost of your power;

and never, by unkind and undutiful conduct towards them, bring down their "gray hairs with sorrow to the grave."

You next owe gratitude to your earthly governors; to all who bear rule and authority over you, whether it be for the good of your body or your soul. Your gratitude to your governors must show itself in your ready and cheerful obedience to the laws of that happy land in which God has, in his great goodness, caused you to be born; in ever doing the duties of good citizens, always remembering that a bad citizen can never be a good Christian; never speaking evil of the government, nor presuming to find fault with the proceedings of others in those high and difficult matters, which it is not in your power either to control or to understand; faithfully paying what is due to the government for your own protection and enjoyments; in humble obedience to the rule of Scripture, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."\* Now, when you are told that the ruling powers of those sad times in which this command was given to the first Christians, were exceedingly corrupt and wicked, but still had lawful authority, it will, I hope, strongly influence your duty towards your governors in these more favoured times, and that, for conscience toward God, you will early begin and continue to "render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."†

Your next gratitude is due to all those, whether relations or friends, who are your earthly benefactors, who are the instruments of doing good either to your body or soul. And here, my dear children, I need scarcely remind you, that you owe grateful thanks to your kind earthly friends, who teach and instruct you in your

learning, your respective masters and mistresses, to all who support and belong to your schools, and who are striving to the utmost of their power to administer to your wants, and whose daily prayers ascend to the throne of God for your eternal happiness. But, then, as all earthly benefactors whatever are but the poor and humble instruments of God's goodness towards you, it is to him you must give the praise; though you must, and, I hope, ever will be thankful to your earthly friends, the praise, remember, is due to God only. It will be their duty to feel and declare, "Not unto us, O Lord, not unto us, but unto thy name, give the praise."\* For we all know, young and old, rich and poor, that "every good gift and every perfect gift is from above, and cometh down from the Father of lights."†

### THE PENITENT SON.

(From Blackwood's Edinburgh Magazine.)

DEATH brings to those who have been long dreading its approach, by the bed-side of one tenderly beloved, a calm in which nature feels most gracious relief from the load of sorrow. While we yet hear the faint murmurs of the unexpired breath, and see the dim light of the unclosed eyes—we watch in agony all the slightest movements of the sufferer, and to save the life of friend or of parent, we ourselves would most gladly die. All the love of which our hearts are capable, belongs then but to one dearest object; and things, which perhaps a few days before were prized as the most delightful of earth's enjoyments, seem, at that awful crisis, unworthy even of the affections of a child. The blow is struck, and the sick-bed is a bier. But God suffers not the souls of them who believe, to fall into an abyss of despair. The being, whom for so many long years we have loved and reverenced,

"Has past through nature to eternity," and the survivors are left behind in mournful resignation to the mysterious decree.

\* Rom. xiii. 1, 2.      † Rom. xiii. 7.

\* Psalm cix. 1.      † James i. 17.

Life and death walk through this world hand in hand. Young, old, kind, cruel, wise, foolish, good and wicked—all at least patiently submit to one inexorable law. At all times, and in all places, there are the watchings, and weepings, and wailings, of hearts severed, or about to sever. Yet look over landscape or city—and though sorrow, and sickness, and death, be in the groves and woods, and solitary places among the hills—among the streets and the squares, and the magnificent dwellings of princes; yet the great glad spirit of life is triumphant, and there seems no abiding place for the dreams of decay.

Sweet lonesome cottage of the Hazel Glen! Even now is the merry month of May, passing brightly over thy broomy braes; and while the linnet sings on earth, the lark replies to him from heaven. The lambs are playing in the sunshine over all thy verdant knells, and infant shepherd and shepherdess are joining in their glee. Scarcely is there a cloud in the soft cerulean sky—save where a gentle mist ascends above the dark green sycamore, in whose shade the solitary dwelling sleeps! This little world is filled to the brink with happiness—for grief would be ashamed to sigh within the still enclosures of these pastoral hills.

Three little months ago, and in that cottage we stood together—son, daughter, grandchild, pastor, and friend—by the death-bed of the Elder. In thought are we still standing there; and that night of death returns upon me, not dark and gloomy, but soft, calm, and mournful, like the face of heaven just tinged with moonlight, and here and there a solitary star.

The head of the old man lay on its pillow stiller than in any breathing sleep, and there was a paleness on his face that told the heart would beat no more. We stood motionless, as in the picture, and looked speechlessly on each other's countenance. "My grandfather has fallen asleep," said the loving boy, in a low voice, unconsciously using, in his simplicity, that sublime scriptural expression for death. The mother, unable to with-

hold her sobs, took her child by his little hand, and was leading him away, when at once the dreadful truth fell upon him, and he knew that he was never again to say his prayers by the old man's knees. "Oh! let me kiss him—once only—before they bury him in the cold earth;" and in a moment the golden curls of the child were mixed with the gray hairs of the lifeless shadow. No terror had the cold lips for him; and closely did he lay his cheek so smooth to those deep wrinkles, on which yet seemed to dwell a last loving smile. The father of the boy gazed piteously upon him, and said unto himself, "Alas! he hath no love to spare for me, who have so long forgotten him. Jamie—my little Jamie!" cried he now aloud, "thou wouldest not weep so were I to die—thou wouldest not kiss so thy own father's lips if they were, as these are, colder and whiter than the clay!" The child heard well, even where he lay on the bosom of that corpse, the tremulous voice of his father; and nature stirring strongly within his heart towards him of whose blood he was framed, he lifted up his sullied face from the unbeat-ing bosom, and gently stealing himself away from the bed, rushed into his parent's arms, and lay there, delivered up to all the perfect love of childhood's forgiving heart. All his father's frowns were forgotten—his sullen looks—his stern words—his menaces, that had so often struck terror to his wandering soul—his indifference—his scorn—and his cruelty.

He remembered only his smiles, and the gentlest sounds of his voice; and happy now, as in heaven, to feel himself no more neglected or spurned, but folded, as in former sweetest days, unto the yearning bosom of his own kind father, the child could bear to turn his eyes from that blessed embrace, towards the dead old man, whom, an hour ago, he had looked on as his only guardian on earth besides God, and whose gray hairs he had, even as an orphan, twined round his very heart. "I do not ask 'hee, Jamie, to forget thy grandfather—no, we too will often speak of him, sitting together by the ingle, or on the hill—

side,—but I beseech thee not to let all thy love be buried with him in the grave—and to keep all that thou canst for thy wretched father.” Sighs, sobs, tears, kisses, and embraces, were all the loving child’s reply. A deep and divine joy had been restored to him, over whose loss often had his pining childhood wept. The beauty of his father’s face revived—It smiled graciously upon him, as it did of old, when he was wont to totter after him to the sheepfold,—and to pull primroses beneath his loving eye, from the mossy banks of the little sparkling burn! Scarcely could the child believe in such blessed change. But the kisses fell fast on his brow,—and when he thought that the accompanying tears were shed by his own father, for the unkindness sometimes shown to his child, he could not contain those silent self-upbraidings, but with thicker sobs blessed him by that awful name, and promised to love him beyond even him who was now lying dead before their eyes. “ I will walk along with the funeral—and see my grandfather buried, in our own burial-place, near where the Tent stands at the Sacrament—Yes, I will walk, my father, by your side—and hold one of the strings of the coffin—and if you will only promise to love me for ever as you now do, and used always to do long ago, I will strive to think of my grandfather without weeping—aye—without shedding one single tear:”—and here the child, unawares of the full tenderness of his own sinless heart, burst out into an uncontrollable flood of grief. The mother, happy in her sore affliction, to see her darling boy again taken so lovingly to her husband’s heart, looked towards them with a faint smile,—and then, with a beaming countenance, towards the expired saint; for she felt that his dying words had restored the sanctities of nature to her earthly dwelling. With gentle hand, she beckoned the Pastor and myself to follow her—and conducted us away from the death-bed, into a little parlour, in which burned a cheerful fire, and a small table was spread with a cloth whiter than the snow—“ You will stay in our cottage all night—and we shall

all meet together again before the hour of rest!” and so saying, she calmly withdrew.

There was no disorder or disarray in the room in which we now sat. Though sickness had been in the house, no domestic duties had been neglected. In this room the Patriarch had, every evening for forty years, said family prayers—and the dust had not been allowed to gather there, though sickness had kept him from the quiet nook in which he had so long delighted. The servant, with sorrowful but composed features, brought to us our simple meal, which the Pastor blessed, not without a pathetic allusion to him who had been removed—and another more touching still, to them who survived him. That simple but most fervent aspiration seemed to breathe an air of comfort through the house that was desolate—but a deep melancholy yet reigned over the hush, and the inside of the cottage, now that its ancient honour was gone, felt forlorn as its outside would have done, had the sycamore, that gave it shade and shelter, been felled to the earth.

We had sat by ourselves for about two hours, when the matron again appeared; not as when we had first seen her, wearied, worn out, and careless of herself, but calm in her demeanour, and with her raiment changed, serene and beautiful in the composure of her faith. With a soft voice she asked us to come with her again to the room where her father lay—and thither we followed her in silence.

The body of the old man had been laid out by the same loving hands that so tenderly ministered to all his wants and wishes when alive. The shroud in which he was now wrapped, had been in the cottage for many a long long year; and white as it was, even as the undriven snow, scarcely was it whiter than the cheeks and the locks now bound in its peaceful folds. To the eyes of my childhood the Elder’s face had sometimes seemed, even in its benignity, too austere for my careless thoughts, impressed as it ever was with an habitual holiness. But all such austerity, if indeed it had been ever there, death had now removed

from that silent countenance. His last moments had been blessed by his son's contrition—his daughter's love—his grandchild's pity—his pastor's prayers. And the profound peace which his parting spirit had enjoyed, left an expression on his placid features, consolatory and sublime.

The Penitent Son was sitting at the bed-side. We all took our places near him, and for a while remained silent, with eyes fixed on that countenance from which beamed the best memories of earth, and the loftiest hopes of heaven.

"Hear," said the humbled man, "how the thaw is bringing down the loosened torrents from the hills! even so is my soul flowing within me!"—"Aye, and it will flow, till its waters are once more pure and bright as a summer stream," said the Pastor with a benign voice. "But art thou sure that my father's forgiveness was perfect?" "Yes, William, it was perfect. Not on his death-bed only, when love relents towards all objects glimmering away from our mortal eyes, did the old man take thee into his heart; but, William, not a day, no, not an hour, has passed over these his silver hairs, in which thy father did not forgive thee, love thee, pray for thee unto God and thy Saviour. It was but last Sabbath that we stood together by thy mother's grave in the kirk-yard, after divine worship, when all the congregation had dispersed. He held his eyes on that tomb-stone, and said, 'O Heavenly Father, when, through the merits of the Redeemer, we all meet again, a family in heaven, remember thou, O Lord, my poor lost William; let these drops plead for him, wrung out from his old father's broken heart!' The big tears, William, plashed like the drops of a thunder shower on the tomb-stone—and, at the time, thy father's face was whiter than ashes—but a divine assurance came upon his tribulation—and as we walked together from the burial-place, there was a happy smile about his faded eye, and he whispered unto me, 'My boy has been led astray, but God will not forget that he was once the prop and pillar of his father's

house. One hour's sincere repentance will yet wipe away all his transgressions.' When we parted, he was, I know it, perfectly happy—and happy, no doubt, he continued until he died. William! many a pang hast thou sent to thy father's heart; but believe thou this, that thou madest amends for them all at the hour of his dissolution. Look, the smile of joy, at thy deliverance, is yet upon his face."

The son took his hands from before his eyes—gazed on the celestial expression of his father's countenance—and his soul was satisfied.

"Alas! alas!" he said in a humble voice, "what is reason, such poor, imperfect, miserable reason as mine, to deal with the dreadful mysteries of God! Never since I forsook my Bible has the very earth ceased to shake and tremble beneath my feet. Never, since I spurned its aid, have I understood one single thought of my own bewildered heart! Hope, truth, faith, peace, and virtue, all at once deserted me together. I began to think of myself as of the beasts that perish; my better feelings were a reproach or a riddle to me, and I believed in my perplexity, that my soul was of the dust. Yes! Alice, I believed that thou too wert to perish utterly, thou and all thy sweet babies, like flowers that the cattle-hoofs tread into the mire, and that neither thou nor they were ever, in your beauty and your innocence, to see the face of the Being who created you."

Wild words seemed these to that high-souled woman, who for years had borne with undiminished, nay, augmented affection the heaviest of all afflictions, that of a husband's alienated heart, and had taught her children the precepts and doctrines of that religion which he in his delusion had abandoned. A sense of the fearful danger he had now escaped, and of the fearful wickedness, brought up from the bottom of her heart all the unextinguishable love that had lain there through years of sorrow—and she went up to him and wept upon his bosom. "Oh! say it not, that one so kind as thou could ever believe that I and my little ones would never

see their Maker—they who were baptized in thine own arms, William, by that pious man, in the name of the Father, the Son, and the Holy Ghost!" "Yes! my Alice! I feared so once—but the dismal dream is gone. I felt as if the ground on which this our own sweet cottage stands, had been undermined by some fiend of darkness—and as if it were to sink down out of sight with all its thatched roof so beautiful—its cooing pigeons—its murmuring beehives—and its blooming garden. I thought of the generations of my forefathers that had died in the Hazel Glen—and they seemed to me like so many shadows vainly following each other along the hills. My heart was disquieted within me; for the faith of my childhood was intertwined with all my affections—with all my love for the dead and the living—for thee, Alice, and our children, who do all resemble thee both in beauty and in innocence, whether at thy bosom, or tottering along the greensward, and playing with the daisies in the sun. Such thoughts were indeed woven through my heart, and they could not be torn thence but by a heavy hand. Alice! the sight of thee and them drove me mad; for what sight so insupportable to one who has no hope in futurity as the smiles and tears of them he loves in his distraction!"

He who spake was no common man—no common man had been his father. And he gave vent to his thoughts and feelings in a strain of impassioned eloquence, which, though above the level of ordinary speech, may not unfrequently be heard in the cottage of the Scottish peasant, when the discourse is of death and of judgment. All the while he was speaking, the wife kept her streaming eyes close to his face—the gray-haired Pastor beheld him with solemn looks—the mortal remains of his father lay before him—and, as he paused, there rose the sound of the snow-swollen flood.

"I call the Almighty to witness," said the agitated man, rising from his seat, and pacing along the floor, "that these hands are yet unstained by crime. But oh! how much longer might they have so continued? Why need the un-

believer care for human life? What signifies the spilling of a few drops of worthless blood? Be the grave once thought to be the final doom of all—and what then is the meaning of the word crime? Desperate and murderous thoughts assailed me by myself in solitude. I had reasoned myself, as I thought, out of my belief in revelation—and all those feelings, by which alone faith is possible, at the same time died away in my heart—leaving it a prey to the wretchedness and cruelty of infidelity. Shapes came and tempted me in the moors—with eyes and voices like, but unlike the eyes and voices of men. One had a dagger in its hand—and though it said nothing, its dreadful face incited me to do some murder. I saw it in the sunlight—for it was the very middle of the day—and I was sitting by myself on the wall of the old sheepfold, looking down in an agony, on the Hazel Glen where I was born, and where I had once been so happy. It gave me the dagger—and laughed as it disappeared. I saw—and felt the dagger distinctly for some minutes in my hand—but it seemed to fall down among the heather—and large blots of blood were on my fingers. An icy shivering came over me, though it was a sunny day and without a cloud—and I strove to think that a brain fever had been upon me. I lay for two days and nights on the hill—and more than once I saw my children playing on the green beside the water-fall, and rose to go down and put them to death—but a figure in white—it might be thou, Alice, or an angel, seemed to rise out of the stream, and quietly to drive the children towards the cottage, as thou wouldest a few tottering lambs."

During all this terrible confession, the speaker moved up and down the room—as we are told of the footsteps of men in the condemned cell, heard pacing to and fro during the night preceding the execution. "Lay not such dreadful thoughts to the charge of thy soul," said his wife, now greatly alarmed—"Hunger, and thirst, and the rays of the sun, and the dews of the night, had indeed driven thee in-

to a rueful fever—and God knows, that the best of men are often like demons, in a disease!" The Pastor, who had not dared to interrupt him during the height of his passion, now besought him to dismiss from his mind all such grievous recollections—and was just about to address himself to prayer, when an interruption took place most pitiable and affecting.

The door, at which no footstep had been heard, slowly and softly opened, and in glided a little ghost, with ashy face and open eyes, folded in a sheet, and sobbing as it came along. It was no other than that loving child walking in its sleep, and dreaming of its grandfather. Not one of us had power to move. On feet that seemed, in the cautiousness of affection, scarcely to touch the floor, he went up to the bed side, and kneeling down, held up his little hands, palm to palm, and said a little prayer of his own, for the life of him who was lying dead within the touch of his balmy breath. He then climbed up into the bed, and laid himself down, as he had been want to do, by the old man's side.

"Never," said the Pastor, "saw I love like this"—and he joined his sobs to those that were fast rising from us all at this insupportable sight. "Oh! if my blessed child should awake," said his mother, "and find himself beside a corpse so cold, he will loose his senses—I must indeed separate him from his dead grandfather." Gently did she disengage his little hands from the shrouded breast, and bore him into the midst of us in her arms. His face became less deadly white—his eyes less glazedly fixed—and, drawing a long, deep, complaining sigh, he at last slowly awoke, and looked bewilderedly, first on his mother's face, and then on the other figures sitting in silence by the uncertain lamp-light. "Come, my sweet Jamie, to thine own bed," said his weeping mother. The husband followed in his love—and at midnight the Pastor and myself retired to rest—at which hour, every room in the cottage seemed as still as that wherein lay all that remained on earth of the Patriarch and the Elder.

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It was on May-day that, along with my venerable friend, I again visited the cottage of the Hazel Glen. A week of gentle and sunny rain had just passed over the scenery, and brought all its loveliness into life. I could scarcely believe that so short a time ago the whiteness of winter had shrouded the verdant solitude. Here and there, indeed, a patch of snow lay still unmelted, where, so lately the deep wreathes had been drifted by the storm. The hum of insects even was not unheard, and through the glitter of the stream the trout was seen leaping at its gaudy prey, as they went sailing down the pools with their expanded wings. The whole Glen was filled with a mingled spirit of pleasure and of pensiveness.

As we approached the old Sycamore, we heard behind us the sound of footsteps, and that beautiful boy, whom we had so loved in his affliction, came up to us with a smiling face, and with his satchel over his shoulder. He was returning from school, for the afternoon was a half holiday, and his face was the picture of joy and innocence.—A sudden recollection assailed his heart, as soon as he heard our voices, and it would have been easy to have changed his smiles into tears. But we rejoiced to see how benignly nature had assuaged his grief, and that there was now nothing in memory, which he could not bear to think of, even among the pauses of his pastimes. He led the way happily and proudly, and we entered once more the cottage of the Hazel Glen.

The simple meal was on the table, and the husband was in the act of asking a blessing, with a fervent voice. When he ceased, he and his wife rose to bid us welcome, and there was in their calm and quiet manner an assurance that they were happy. The children flew with laughter to meet their brother, in spite of the presence of strangers, and we soon sat all down together at the cheerful board. In the calm of the evening, husband and wife walked with us down the glen, as we returned to the Manso—nor did we fear to speak of that solemn night,

during which, so happy a change had been wrought in a sinner's heart. We parted in the twilight, and on looking back at the Hazel Glen, we beheld a large beautiful star shining right over the cottage.

EREMUS.

FOR THE CHRISTIAN JOURNAL.

*Substance of a Discourse on the Church Membership, and Baptism of little Children.*

Matt. xix. 14. *Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.* And again, Matt. xxviii. 19, 20. *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.*

OUR divine Lord and Master, brethren, has perpetuated, or instituted, two solemn ordinances in his Gospel, which are usually denominated the Christian sacraments; and these sacraments, according to the language of the 25th article of our Church, "are the badges or tokens of our Christian profession;" referring to the badges worn by the Roman soldiers, to distinguish them as to the interest in which they were engaged, and the commanders under which they served.

The first of these sacraments is Baptism, by which persons are proselyted to the faith of Christ, and are regularly initiated, and brought within the pale of the Christian Church.

"Go disciple me the nations, baptizing them," which is the proper rendering of one of the passages, "teaching them to observe all things whatsoever I have commanded you," &c.

The nature of this Christian sacrament, and who are the proper subjects of its administration, are the interesting topics proposed at present for your pious meditation—and it will be some pleasure to you to be informed, as a matter of respect for your understandings, that in the examination of

this subject, I have not trusted, in any one point, to my own reflections; but have consulted many who have already written, and some of them the most eminent authorities of the first and purest ages of the Church.

I have not chosen those two passages of scripture, from any ostentatious display of singularity; but as both exactly combining in the subject before us, they will be found admirably to subserve the doctrine to be inculcated.

Our subject would hold up then, as a leading and principal object, the Church membership, and Christian baptism of little children—I say particularly of little children—for as to the propriety of admitting penitent adults into the Church of God, there never has been any difference of opinion on the question.

Our text assures us that the little ones have a proper claim to all the benefits of Messiah's kingdom, *i. e.* the Christian Church—"Suffer little children," &c. "for of such is the kingdom of heaven;" and that they are embraced in the general commission to "go, disciple and baptize all nations," I trust will abundantly appear before the close of our subject.

That we may comprehend the whole ground distinctly, then, let us briefly

1. Examine the history of this ordinance (baptism) from its first institution—and the uniform practice of the Church of God in all ages, upon this point, the Baptism and Church Membership of Children.

And then, 2dly, Having cleared the ground, in this respect, as to the *proper subjects* of baptism, we shall briefly examine the *mode* or proper manner of its administration.

That the Eternal God has always had a Church,—a peculiar people,—a holy seed to serve him, from the beginning of the world—is a circumstance which I presume no man will call in question for a moment.

In the antediluvian world it is recorded, that altars were elevated, and sacrifices were offered; and Enoch walked with God—but by what visible landmarks the precious were separa-

ed from the vile, we can, at this distance of time, form no judgment.

The antediluvian Church was at last, however, through the depravity of mankind, reduced to the single family of Noah, and preserved by the great Ruler of the universe in the ark, as an astonishing pledge of his approbation.

To this important circumstance the Holy Spirit makes the first reference with regard to baptism—The ark representing the enclosure of the Church—the safety of the holy family, the salvable condition of Christ's disciples—and the element of water, the instrument of their incorporation. So it is intimated 1 Peter iii. 20, 21—“The ark, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth now save us, (not the putting away of the filth of the flesh,) &c.

In aftertime, when it pleased God to reveal to the world that family whence the Messiah should spring—and he entered into covenant with Abraham, “in whose seed all the nations of the earth should be blessed,” it was established, that by the ordinance of circumcision, both old and young, little children and adults, should be comprehended within the pale of his visible Church.

Immediately after the wonderful deliverance from the Egyptian task-masters, the whole Hebrew Church were baptized in form. St. Paul, 1 Cor. x. 2, instructs us on this point—“They were all baptized unto Moses in the cloud, and in the sea.” Mark the comprehensive language, “they were *all* baptized”—and the margin of your Bibles, referring to the original record of the transaction, Exod. xii. 37, distinctly state who they *all* were, viz. 600,000 “on foot that were men, besides *children*!”

And with this solitary passage, what becomes of the bold assertions of those who are prepared to say, that there is not a single instance of infant baptism to be found in the whole Scriptures?—Here is a case in point, and attested by the language of inspiration, in which, allowing only two to a family, 1200,000 children were baptized at one time!

It is worthy of attention, that as the Hebrew Church was but a lively representation of the Christian Church, and the privileges of *that* society but shadowed forth the benefits to be perpetuated in the empire of the Messiah. The instrument of their baptism, viz. “a pillar of cloud and of fire,” was a striking exhibition of our Christian baptism—the cloud answering to the water, and the fire to the agency of the Holy Ghost, of which Christ himself spoke to Nicodemus.

And as children were proper subjects of the former baptism, surely it is but a fair deduction of reason to apply the language of the Redeemer with regard to the latter, “Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.”

It is necessary to dwell a moment longer upon this circumstance. Heb. xi. 29, informs us that the baptism of the Hebrew Church was administered upon their faith, God himself being the priest in the business—“By faith they passed through the Red sea as upon dry ground, which the Egyptians essaying to do, were drowned.”

Now that they *all* passed over under the influence of this baptismal cloud is unquestionable. That a vast number of *children* were embraced in this general baptism, is equally certain; and that they *all* passed over by *faith*, is attested by the language of inspiration.

The grand question then is—By the faith of whom did this multitude of children receive this baptism, as members of the Hebrew Church? No man can surely imagine, for a moment, that it was upon *their own* faith. No, brethren, neither God nor man has ever demanded *faith* in an *infant* in order to the reception of any benefit.

If then it was not by *faith* in the children, the conclusion is inevitable, it must have been by the faith of their *parents*.

Who could have presumed, at this moment, to have separated the vast multitude of little children from the families of the Israelites? Who would have *dared* to have told them—You

only who are capable of believing are the proper subjects of this baptism. You, *adults*, may be admitted to covenant with God, and receive this signal token of his protection; but as for your *children*, you must now *abandon them*, for it is both unfit and improper that they should be admitted to the same protection.

If the mind be shocked and offended with sentiments of this description, we should not be less offended with the unreasonable and extravagant opinions of the present day, that would separate between parents and their children—between the mother and the infant of her bosom, in the blessings of the Christian covenant. Not so the temper of the Lord Jesus, “Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.”

The believing Hebrews had *faith* in the instructions of their God, and under the influence of this faith, they presented themselves and their *little ones*, as the common subjects of the Divine mercy.

We shall now exhibit the perpetuity of this ordinance comprehending the Church Membership of Children, by a concatenation of evidence drawn from Jewish and Christian authorities.

The Talmud is a valuable collection of Jewish antiquities and traditions, compiled by the most eminent and learned Rabbies. The text is called the *Mishna*, and the notes the *Gemara*, and these volumes are held in the highest authority amongst the Jews. In this interesting collection, I find, in one place, “the Israelites do not enter into covenant with God, but by three things, viz. circumcision, baptism, and a peace offering.” In another place, “proselytes were admitted into the Church by circumcision and by baptism, which was administered to them and to their *infant children*.” “They were then said to be *recens natus, new born*, as if born of a new mother. So that they who were akin to them before, (i. e. heathens) from this ceased to be considered such.” And Stackhouse, in the 6th volume of his *History*, quotes the sentence of the

Sanhedrim, from which the Church was bound to receive and baptize the *children* of proselytes upon the faith of their parents.

That this practice prevailed in the time of our blessed Saviour is abundantly evident from his conversation with Nicodemus, in which he adopts this very language, “born again,” referring to the well known ceremony of receiving proselytes; and then adds the additional benefits of Messiah’s kingdom—“born of water and the Holy Ghost.” “Art thou a master in Israel, and knowest not these things?” And when he gave the commission to his Apostles, to “go and disciple the nations, baptizing them,” there can be no question that they perfectly understood its latitude, as already for ages practised in the Jewish Church. And we have no hesitation to say, that if the latitude of this commission was *now* to be more circumscribed, i. e. to the exclusion of *infants*, he would have told them of it, and we should have record of the fact.

There is, however, a slight error of translation in *part* of our text, which I would beg leave to correct. The passage reads as it stands before us, “Go *teach* all nations, baptizing them, and teaching them to observe all things whatsoever I have commanded you.” Here the word *teach* occurs twice; but it is not so in the original, the first word is *μαθητεύσατε*, from *μαθητης*, a disciple, which occurs but in four other places of the Scriptures, and always signifies *to be*, or *to make* disciples. The second word *διδασκούσετε*, is properly rendered *teaching*. So that the plain and correct reading (as Bishop Beveridge and the learned Hammond observe) is “Go, *disciple* all nations, baptizing them, *teaching* them to observe all things whatsoever I have commanded you.”

And now, brethren, seeing that *little children* were constantly admitted for full two thousand years, as regular members of the Church of God, I should be glad to know when they were disfranchised—When did this astonishing alteration in the divine charter of the Church take place? When and where did the great Lord of the vine-

yard declare to the world, that the *vilest penitents* should *still* be admitted to his Church, while the purity and innocence of little children should be rejected? Is there no document to show—no record of the fact—no intimation? None!

To inquire for a particular command to baptize children, would be as absurd as to inquire for a particular command to baptize adults. There is none for either. The commission, “Go disciple all nations, baptizing them,” is a universal one; and as a universal, includes all particulars, *as clearly as the whole comprehends all its parts*. The commission applies with as much force to the *child* as to the *adult*, unless it can be demonstrated that children form *no part* of the nation to which they belong.

I shall now present you with a few very brief quotations from some of the earliest fathers of the Christian Church on this subject.

In the age immediately after the Apostles, *i. e.* the second century, Justin Martyr says, “there are many amongst us of both sexes, who have been proselyted, or made disciples to Christ, from their childhood, and have continued in purity to the age of 60 or 70.” Irenæus, of the same century, says, “Christ came to save all men by himself—all who are regenerated to God,” (referring to the phraseology of baptism,) “*infants, and children, and youth, and old persons.*” And Tertullian speaks of the delaying the baptism of *children*, in consequence of the want of proper sponsors.

In the third century, Origen says “Infants are baptized for the remission of sins;” (referring to original sin,) “the pollution of our birth is taken away by the sacrament of baptism;” and in his comment on the Romans, “the Church,” (says he,) “received a tradition or *order* from the Apostles to baptize infants.”

Cyprian, Bishop of Carthage, of the same century, sent this judgment of a council to a neighbouring Bishop, “As to the case of infants whom you judge should not be baptized till the eighth day, as in the law of ancient circum-

cision, we *all* of the council were of a different opinion, and have judged that this grace and mercy of God should not be denied to any that are born.”

And in the fourth century—waving very numerous quotations that might be presented—even Pelagius complains, and says, “Men slander me as if I denied the sacrament of baptism to infants.”

We shall now close this mass of testimony by one or two scriptural analogies.

Our blessed Lord informed the Jews “that the kingdom of God,” (*i. e.* the Church of God,) “should be taken away from them and given to another people,” *i. e.* the Gentiles.

Now that which was taken from the one, was the same that was given to the other; for taking and giving implies no change in the benefit transferred. The Church state then, that was given to the Gentiles, must have been the same in point of membership that it was among the Jews. “Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.”

Again, it is written that “Christ is our peace, who hath made both one,” (*i. e.* Jews and Gentiles in one Church) “and hath broken down the middle wall of partition between us.” But how can this be *true*, unless the removal of the division line perpetuates the same Church state in point of members, comprehending both *infants* and *adults*.

And, again, it is written, that the “Jews shall be grafted in again to their own olive tree,” *i. e.* to their own Church state, in the happy reign of the millennium. But in that blessed period “when the Jews shall be brought in with the fulness of the Gentiles,” if the Church Membership of Children be not admitted, how mortified and disappointed will God’s ancient people find themselves, to be deprived of the largest and most precious part of their former privileges.

But ye have not so learned Christ, brethren. No. “Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.”

The kingdom of heaven, spoken of in our text, either means the kingdom of glory on high, or the empire of the Messiah, the Christian Church on earth, or it means both.

If it means the kingdom of glory, then we reason *a majore ad minus*. They have a right to the *means*, who are certified of inheriting the *end*.

If it means Messiah's kingdom, the Church of Christ upon earth, then this establishes the point; and that this is the true meaning, the language of our text confirms, "of such is the kingdom of heaven;" not they *shall be*, but they *are now*, the subjects and members of this kingdom.

And if our passage means both, then it inevitably follows, that *little children* have a right to both.

I have, perhaps, already exhausted your patience in labouring this subject. I will, however, detain you but a moment in deciding the question with regard to the *mode* of applying this ordinance. This was the second point contemplated.

It has been contended by some, from the period of the reformation, 1520, not only that *adults* were *exclusively* the proper subjects of baptism, but that entire immersion is the *only* proper mode of its administration. Both these points are equally extravagant.

I readily grant that immersion was occasionally made use of among the Jews; but no such immersion as is contended for.

In one place of the *Talmud*, it is written "that proselytes sat in water up to the neck, and there learned some precepts of the law, both hard and easy," (Hammond); but in another place we are informed of baptism by *effusion* or *pouring*.

The ablutions or baptisms of the Jews were numerous. "Divers washings, *Baptismis*, baptisms," says the Apostle, Heb. ix. 10. When they went to market—when they sat down to meat, these baptisms were performed. But no man can prove from any part of their writings that any portion of their ceremonies or service consisted in immersing the whole system in water. Examine the footsteps of this ordinance. No immersion took place

at the baptism of the little church in the hallowed enclosure of the ark of Noah. "The rain poured down upon them." But those that were shut out were completely immersed, for they were overwhelmed, and perished in the waters.

At the baptism of the Red Sea, "the chosen tribes passed over with their children, as upon dry ground," while the baptizing cloud shed its benign influence upon them; and if there was any benefit in *entire immersion*, then Pharaoh and his host possessed it; for Moses sang, "they sunk like a stone to the bottom." Behold, brethren, the discrimination.

But it may be objected. Do we not read in the New Testament, "that they went down *into* the water—and they came up *out of* the water?" And from such language is inferred entire immersion.

I answer, in numerous other passages of the New Testament, these same prepositions here rendered *into* and *out of*, are simply translated *to* and *from*. To quote one passage out of many, "the other disciple did outrun Peter, and came first *to* the sepulchre, yet went he not in." As all these passages then, may, with the utmost freedom, be rendered "down *to* and up *from* the waters," the objection falls by its own weakness; for from such obliquity it cannot be proved that they were in the water at all; not so much as to wet the soles of their feet!

A very strong presumption that entire immersion was *not* the ancient mode of administering baptism is the fact that in other circumstances, of much less importance, the most minute descriptions are given.—"Jesus girded himself with a napkin—washed his disciples' feet—and he wiped them with the napkin with which he was girded." At the stoning of Stephen, "they laid down their clothes at the feet of a young man whose name was Saul."

But though we read of the baptism of many thousands on the same day, yet there is not the slightest intimation of changing dress, nor the least provision made to accommodate the different sexes; which surely could

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not have passed unnoticed, had they been baptized by immersion.

We shall now close this subject, (perhaps already grown too lengthy,) with one single remark.

Baptism is universally acknowledged to be "an outward and visible sign of an inward spiritual grace." This being granted on all hands, the question is, How is this inward and spiritual grace communicated? Is it to be applied to us for our sanctification? or are we to be immersed in it?

The Scriptures are clear in describing this inward baptism. "I will sprinkle clean water upon you, and ye shall be clean, a new heart," &c. and again, "having the heart sprinkled from an evil conscience"—and, again, on the day of Pentecost, "this is that spoken of by the prophet, I will pour out my spirit upon all flesh—and Christ being at the right of God hath shed forth his Spirit upon us."

As, then, the *external* ceremony is but the "outward and visible sign" of this inward baptism, the conclusion is inevitable, that *shedding forth, pouring, or sprinkling* the element, is the proper mode of its administration, and to insist upon any other mode, is without the clear evidence of antiquity, subjects to painful inconvenience, and is only combined with ostentatious parade.

And now, brethren, "while we would give a reason of the hope that is in us," God forbid that we should ever be so foolish as to make *circumstantials* prevail over *essentials*. No, we would indeed open the arms of Christian benevolence, and bid a hearty welcome to the bosom of the Church, all those who have been induced to depart from primitive and long established principles. But whether they may feel themselves inclined to yield to such disposition or not, God grant that we may so live in love and mutual forbearance with the involuntary failings of our nature, that we may be qualified to dwell together in the bosom of the Church triumphant in heaven, through Jesus Christ, our most blessed Lord and Saviour.

Right Conception of the Deity.

[From Mayo's Discourses.]

Such is the influence which our conceptions of God, and his Providence have on the religious and moral, the personal and social characters of men, on their happiness in this life, and their prospects in futurity. With this treasure in their hearts, they will not build their hopes of heaven on the shadowy foundation of visions or extatic raptures, or irresistible impulses; but on the conditions prescribed in the Gospel of Christ, on faith and obedience, on being actively virtuous, and sincerely pious, on "doing justly, loving mercy, and walking humbly with their God."

These observations have been illustriously exemplified in our own nation. By these principles do the able and worthy defenders of our faith appear to have been actuated, who, while they were guarding it against the arguments of infidels, the errors of the Church of Rome, and the absurd opinions and conceits of fanatics, adorned and dignified their profession by such an exemplary practice of all Christian virtues as bore testimony to the sincerity of their faith, and demonstrated the beneficial effects of their religion. In these bright examples of worth, of learning, and indefatigable industry, the ministers of the Gospel have such objects of a laudable emulation as cannot but stimulate them to endeavour to tread in their steps. Considering revealed truth as the greatest blessing that God could confer on mankind; considering reason as the faculty by which we are enabled to receive its benefits, and learning and science as associate means in extending its influence, and forwarding its progress, they will endeavour to apply them all to their destined uses; ever bearing it in their minds that the revealed Word, and the Divine Spirit are the reins with which God has kindly enabled us to restrain our passions, but that reason, is the hand to which they are committed; which, therefore, ought to be strengthened by exercise. Thus en-

dowed, they will make an accurate knowledge of the Scriptures the chief object of their studies ; and, by delivering its sublime doctrines and heavenly lessons of instruction in plain language, the simple garb of truth, they will display Christianity in its natural elevation of character. Knowing that it can be maintained in its genuine purity by nothing but an adherence to the doctrines and morality of the Gospel, they will make these the subjects of their discourses. Avoiding such declamation as tends to agitate the passions, cherish the conceit, and distract the minds of their hearers, and, by rendering them wavering, to expose them to the attacks of infidelity, "they will feed them with food convenient for them," with such doctrine as may edify and improve them. They will teach them that the spirit of Christianity is not that arrogant spirit which prompts those who are inflated with it to say, Brother, "stand by thyself, for I am holier than thou;" but that spirit of unaffected humility inculcated by our blessed Lord, which leads men contentedly and diligently to discharge the duties of their respective stations. They will teach them that the zeal which is of God is not that fiery zeal which is employed to inflame the minds of "the ignorant, and those that are out of the way;" but that "zeal according to knowledge," which labours assiduously to promote the Christian faith, and the best interests of mankind, by teaching its doctrines in their original purity. While they thus guard their hearers against delusion, they will impress them with the persuasion that the divine favour ought to be the grand object of their lives : and that in order to recommend themselves to it they must be exemplary in the practice of every religious duty, and moral virtue ; they must merit the protection of the government under which they live, by industry, diligence, and fidelity ; by peaceableness, good order, and loyalty ; and, finally, as admonished by St. Paul, "they must be examples to the believers in conversation, in charity, in spirit, in faith, in purity."

*Some Account of the Climate, Language, Manners, and Religion of Madagascar.*

[From the Missionary Register.]

Mr. David Jones and the late Mr. Thomas Bevan, while at Madagascar, collected such information as was within their reach, respecting the climate of this Island ; and the language, manners, and religious notions of its inhabitants. The following extracts contain the substance of their communications on the subject :—

The face of Madagascar is generally level, woody, and very fertile. Almost every species of tropical production comes to perfection here. A ridge of mountains runs through the middle of the Island, from north to south, which may be seen from the coast. There are many marshes and much stagnant water. From December to March, when incessant rains inundate the country, the heat of the tropical sun is excessively oppressive.

The Madecasse language is pleasing to the ear, and is said to be very copious : but it is of difficult attainment. We have collected a pretty large vocabulary of words ; and also a considerable number of the more customary and familiar expressions, which we find very defective as to grammar. We hope, in time, to be able to reduce the language into some grammatical order. Before our departure, we could speak almost every thing that it was necessary for us to address to the children in their own language.

The natives are very willing to cultivate their land ; but they want instruction and excitement. One of the chiefs assured us, in the name of several others, that they would betake themselves immediately to cultivate cotton, indigo, tobacco, &c. if they were certain that they could sell them : they had never had encouragement to cultivate the earth ; and always thought that the only articles in request among the whites were slaves, bullocks, and rice !

In the interior, many Arabs reside. They have introduced many of the

arts of civilization. At Radama's capital, which lies about 150 miles west of Tamatave, and which is thought to be the most populous place in the Island, they are very numerous. The manufactory of silk cloth and silver work is carried on there.

What we were able to learn concerning the religion of the Malegaches, is as follows:—

They believe in a Supreme Being, whom they call Zangahara. They consider him as the Creator, Preserver, and Governor of the Universe: when they speak concerning him, their countenances immediately assume an unusual solemnity: what a reproof is this to those Christians, so called, who profane the name of God! They have no places of religious worship, but they pray with great earnestness to Zangahara on particular occasions; as for instance, when they are about to cross a river, for success in war, for the recovery of the sick, for the growth of their rice, &c. They believe that the souls of all good men, after their death, ascend to Zangahara, and live for ever in perfect happiness in his presence; but that the souls of all bad men (who according to their ideas are those only who are guilty of heinous crimes, such as murder, theft, perjury, and the like,) are delivered over to the Evil Spirit, to be tormented according to their demerits. This Evil Spirit they call Ang-gatyr, and believe him to be the author of evil: they consider him as possessing a very extensive influence, and are consequently very much afraid of him; they say, that he is frequently seen in the woods, sometimes in the form of a man, and at other times in that of a beast: always before they take their drink they sprinkle a few drops of it on the ground: this is done as a tribute to the Evil Spirit, in order that he may not hurt them. There are many traces of Judaism amongst the Malegaches: they practise circumcision, and offer the first-fruits of their harvests to Zangahara, and drink-offerings on various occasions, and also pay deference to the new moons, &c. but they do not observe the Sabbath. Of the knowledge of the Saviour, they are

entirely destitute; but we trust that the time is not far distant, when the name of Jesus shall be known throughout the Island of Madagascar. When we first intimated to the Malegaches our wish to commence a School immediately after we should obtain their permission to instruct their children, they not only manifested great pleasure at the proposal, but several of them said, "If our children are taught to read and write, and to love Zangahara, and all men, there will be no wars!" which excellent idea we endeavoured to cherish.

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*Administration of Justice, and the prevalence of Robbery, among the Tartars and Circassians.*

[From the last Report of the Scottish Missionary Society.]

IN regard to civil laws, the Tartars say that they are guided by the Koran. Kazis, however, are not numerous among them. A meeting or gathering of the Chiefs usually decides all matters. An Effendi is appointed as judge, who gives sentence, as he pretends, according to the law of Mahomed. If, however, the party against whom the decision is given should suspect that he has been wronged, he has it in his power to bring the cause before a meeting of different Chiefs and Priests; where, if it can be made evident that an illegal sentence has been knowingly given, the Effendi is degraded from his office.

A Machkemma, or Council for the administration of justice, is composed of eight Circassian Chiefs and eight Werks; with one of the wisest Effendis at their head, as Mufti, to give the voice of the Koran, in every case that comes before them. The members of the Machkemma are supported by a tax, imposed on the people for the very purpose; but, not unfrequently, the tax-gatherers are robbed by unruly Chiefs, who refuse to be governed in their actions by the Koran, and set at nought the decisions of such Councils. They are generally held in the open air, when the weather is not too cold; and the members sit in a circle,

with the multitude around them, to hear their determinations. As soon as an intimation is given to the Council respecting any culprit, he is summoned to appear before them within a certain time. If he obeys the summons, and the pursuer has proof against him, the laws of the Koran determine his punishment: but if he does not appear, a number of the constables are immediately despatched to seize on his property, out of which a good fat ox or cow is always reserved for the members of the Machkemma; and, if enough remains after this, the pursuer is redressed of his grievances out of it.

Murders do not frequently take place among themselves: for both Circassians and Tartars look on each other as brethren; and although a Tartar should find a Circassian thief carrying off his cattle, he seldom fires at him; and, even when he catches him, generally lets him go, carefully endeavouring to conceal the matter from the Russians. Yet this does not proceed altogether from the consideration that the thief is a brother in the faith, but from fear of that revengeful spirit so inherent in the Circassians; for, on a Chief hearing that one of his slaves, on a plundering party, has been killed by, or delivered up to the Russians, he thinks nothing of coming with a strong party, and setting fire to the village where the incident took place, or of revenging the death the very first opportunity that occurs.

The lenity that is thus shown to robbers tends considerably to increase their numbers and their boldness; because, though a thief should be surprised, he has little to fear from the weapons of the person whom he robs; or if he should be taken, he is almost certain of being liberated: and even when he is found to have stolen a number of cattle, nothing more is required of him than to return an equivalent: but, when they fall into the hands of the Russians, no such tenderness is shown them, being not unfrequently whipped to death, or condemned to solitary confinement for several years.

#### FOR THE CHRISTIAN JOURNAL.

*Observations on the Festival of St. Bartholomew, the Apostle, Thursday, August 24.*

No account is given in scripture of the history of this Apostle. He is merely mentioned among the twelve by St. Matthew, St. Mark, and St. Luke. St. John (i. 45, &c.) relates the calling of one named Nathanael, and again mentions him (xxi. 2) in connexion with St. Peter, St. Thomas, the sons of Zebedee (St. James and St. John), and *two other disciples*. Hence it appears reasonable to suppose that this Nathanael was an Apostle; and as the three other Evangelists make no mention of Nathanael, nor St. John of Bartholomew, and as there is no record of St. Bartholomew's call under that name, it has ever been the current opinion of the Catholic Church that Nathanael and Bartholomew were different names for the same person, as were Saul and Paul, Simon and Peter, John and Mark, Levi and Matthew.

Presuming this to be the case, the most particular circumstance related of the saint of this day, is the high encomium pronounced on him by our Lord—"Behold an Israelite indeed, in whom is no guile"\*\*

Integrity and singleness of heart are among the most invaluable traits of a Christian character, and most essential to its genuineness. Guile is at once dangerous, wicked, and disgraceful. However it may manifest itself, it should be abhorred by all who would maintain consistency of Christian profession, fill a useful station in society, or enjoy the confidence and esteem of the good.

When he who, in outward profession, is a Christian, who has been admitted such by baptism, and lives in at least occasional observance of the ordinances of the Gospel, is yet devoted to the world, delights in sinful indulgences, and enlists in the service of the devil,—he is a deceiver, and forfeits his claim to honesty and integrity.

When he who makes peculiar professions of sincerity and piety, claims

• St. John i. 47.

an unusual share of the spirit of the Gospel, affects extraordinary zeal for its doctrines and duties, and yet is indifferent to the due government of his passions, finds in his religion the gratification of a proud and vain-glorious temper, and is wanting in kind and charitable allowance to others,—he is a deceiver—guile enters deeply into his composition, and makes all his professions nothing worth, or rather makes them heighten his guilt and increase his danger.

When the punctilious observer of the external duties of religion, and the ready controversialist for the outward order of the Church is cold, indifferent, or disaffected on the momentous subject of the power of godliness, the vitality of faith, and the controlling influence of grace,—he is a deceiver—all his zeal is lost, nay, worse than lost—it dishonours God, injures the Redeemer's cause, and insults his holy Church.

When the minister of Christ, clothed with a high and heavenly commission, engaged in sacred employ, bound to fidelity by most solemn vows, has yet a heart unsanctified by grace, and uninfluenced by the Gospel, and exhibits a life devoted to the world and to the things of time—is mainly anxious to promote selfish ends, temporal interests, personal advancement, or the gratification of love of popular favour, or for either of these objects, will ever knowingly depart from the strait course of duty, or suffer other than holy and disinterested motives to have a controlling influence over his conduct,—he is a deceiver—his guile is of the most wicked and dangerous cast—his office, his vows, the appearance he is obliged constantly to assume, and the professions he constantly must make, aggravate his guilt, and increase the horribleness of the punishment that must ensue.

But let all these, and others to whom similar remarks may not be inapplicable, consider well that their guile may deceive fellow men—it may so pervert their own minds, as to deceive themselves—it *cannot* deceive their God. Fair as may be their present prospects, rich as may be the im-

mediate rewards of their duplicity, much as they may now felicitate themselves on the success of the deceptions they are practising, the day will come when for all this they will be called into judgment, and the inmost secrets of their hearts be fully disclosed. Their's will be that portion, proverbial for its wretchedness, *the portion of the hypocrite.*

The Christian indeed, in whom there is no guile, who truly feels, and whose life faithfully manifests all that he professes—in whose heart the Holy Ghost has shed abroad the love of God, evinced by the sincerity of evangelical faith, and the integrity of evangelical duty—whose aim is the glory of his Maker, the good of his fellow men, and the everlasting salvation of his own soul—whose motive is duty, and whose course is undeviatingly directed to its discharge, with faithful efforts to discover what are its requisitions, and an entire trusting to God of all the consequences it may involve: such a character affords most delightful relief from the contemplation of those above noticed. It commands our respect. It engages our esteem and love. Let it not fail to excite our faithful seeking, and improving of that grace of God whereby alone we can make it our's. The delightful consciousness of rectitude—the esteem of the good—the approbation of God, his favour here and hereafter—will be our exceeding great reward.

#### FOR THE CHRISTIAN JOURNAL.

##### HYMN.

My soul delights to rise,  
Upborne by wings of love,  
To yonder argent skies,  
To realms of bliss above:  
There, where my Saviour dwells,  
And gives unknown delight;  
Where praise to rapture swells,  
Where faith is lost in sight.  
My God, my Saviour, come!  
And win my soul away,  
To her eternal home,  
To everlasting day.  
But if I must abide  
A while on earth's dull plain;  
Where shadowy pleasures glide,  
Like meteors o'er the main;

Let thy love-beaming face,  
Be never turn'd away;  
And let thy conquering grace  
Restore me when I stray.  
Thus guarded by thy power,  
I'll tread the heavenly road;  
And bless the rapturous hour  
That wafts my soul to God.

WERTER.

July 21st, 1820.

## HYMN TO THE CREATOR.

Glorious Author of the year,  
Teach us at thy shrine to bow!  
As thy varying months appear,  
Let our lips renew the vow!  
When the dove-eyed Spring looks out  
From her infant nest of flowers,  
On the green fresh woods about  
Sparkling in the sunny showers—  
When, as up the blue profound  
Summer climbs her noon-day height,  
Not the breathing of a sound  
Wanders through the depth of light—  
When o'er harvest-waving hill,  
And on gaily-blossomed heath,  
Autumn glows—or beauteous still,  
Wears the golden vail of death—  
When, like some unspotted corse  
Shrouded in its virgin white,  
Nature yields to Winter's force,  
Only to revive more bright—  
Glorious Author of the year,  
Teach us at thy shrine to bow!  
As thy varying months appear,  
Let our lips renew the vow!

Machine for saving Lives and Property  
from Shipwrecks.

An experiment for saving lives and property from shipwrecks, by means of an apparatus invented by Mr. Trengrouse, was made before a committee of the Society of Arts in London, on the 20th of June, and gave general satisfaction. The ground on which the party stood was supposed to be a stranded vessel, with a chest, containing the apparatus, properly arranged, upon the deck. On the opposite side of the river were a few persons, supposed to be assembled on the shore to assist the shipwrecked crew. The experiment commenced by firing a rocket from the muzzle of a musket, which had a line attached to the end of its stick. This was done with great precision, and thus a communication was immediately established with the people on the supposed shore, who quickly, by this line, drew to them the end of a small rope, and then by that small rope in a few minutes more they hauled over the end of a ship's hawser, which was presently suspended above the water, being hauled moderately taut by a tackle

which was fixed to a tree. Two very advantageously contrived rollers were now applied to the hawser, to the hooks of which was suspended a sort of flexible chair, which Mr. T. calls *chaise volante*. A man, having seated himself in this, was safely hauled to the opposite side in less than two minutes.

## ORDINATIONS, CONFIRMATIONS, AND INSTITUTION.

AT an ordination recently held in St. Paul's Church, Alexandria, by the Right Rev. Bishop Moore, the Rev. John Reynolds was admitted to the holy order of Priests, and John Wingfield, and William Jackson to the holy order of Deacons.

On Thursday, July the 13th, the Right Rev. Bishop Hobart held an ordination in Trinity Church, in Lansingburgh, and admitted the Rev. George Upfold, M. D. Deacon, Minister of said Church and of Grace Church Waterford, and the Rev. Alexis P. Proal, Deacon, Minister of St. John's Church, Johnstown, to the Holy Order of Priests. The morning service was conducted by the Rev. David Butler, Rector of St. Paul's Church, Troy, and a very impressive and appropriate discourse was delivered by the Rev. William B. Lacey, Rector of St. Peter's Church, Albany, from Eph. chap. iv. 11, 12, 13, verses.

On Saturday, July 15, the Right Rev. Bishop Hobart visited St. James's Church, Milton, Saratoga county, and admitted the Rev. Charles McCabe, Deacon, minister of said church, to the holy order of Priests; and Mr. Ambrose Todd to that of Deacons. On the following day he administered the holy rite of confirmation in that church, and in St. Paul's Church, Charlton; and on Monday, the 17th, visited Christ Church, Balston Spa, administered confirmation, and instituted the Rev. William A. Clark into the rectory of said church.

At the late commencement of Yale College, the degree of Doctor of Divinity was conferred on the Rev. Samuel H. Turner, Professor in the Theological Seminary of the Protestant Episcopal Church in the United States.

## DEATHS ABROAD.

Among the recent deaths of distinguished men abroad we find John Murray, M. D. the celebrated writer on chemistry; Sir Joseph Banks, the President of the Royal Society; Dr. Rutherford, of Edinburgh, the discoverer of azotic gas; Sir Charles Blagden, whose experiments on the human temperature and other philosophical discoveries are so well known; and John Bell, the surgeon and anatomist, who died at Rome on the 15th of April last.—*New-York Ev. Post.*